

The Spirit of Our Service

Is CO-OPERATION—the desire to be of utmost assistance to our customers. Small as well as large accounts invited.

3 per cent. on Savings Accounts.

National State and City Bank

Richmond, Va.

Wm. H. Palmer, Pres.
Wm. M. Hill, Vice-Pres.
J. W. Sinton, Vice-Pres.
Julien H. Hill, Cashier
R. E. Cunningham, Asst. Cashier
Wm. S. Ryland, Asst. Cashier

S.H. HAWES & CO.

DEALER IN

COAL

ALSO

Lime, Plaster and Cement

RICHMOND VIRGINIA



SECURITY SERVICE SAVINGS
"IT PROVES ITSELF!"
American National Bank
CAPITAL ONE MILLION RICHMOND VA.

For Fine Furniture

Go where your pride and pocketbook will not conflict.

Sydnor & Hundley

7th and Grace
Heart of City

Via Bristol AND THE

Norfolk & Western Railway

The Short Line Between
NEW ORLEANS, BIRMINGHAM,
MEMPHIS, CHATTANOOGA,
KNOXVILLE
AND
WASHINGTON, PHILADELPHIA,
NEW YORK.

Solid Train Service Dining Car.
All information cheerfully furnished.

W. B. BEVILL,
Passenger Traffic Manager.

W. C. SAUNDERS,
General Passenger Agents.

SOUTHERN RAILWAY

Premier Carrier of the South

Trains Leave Richmond, Main St. Station.
N. B.—Following schedule figures published as information. Not guaranteed.
10 A. M. Daily. Local for Danville, Charlotte, Durham and Raleigh.
10 A. M. Daily limited for all points South.
10 P. M. Ex. Sunday—Local for Durham, Raleigh and intermediate stations.
10 P. M. Daily for Danville, Atlanta and Birmingham, with through electric lighted observation sleeping car.
11 P. M. Daily limited for all points South. Pullman ready 9:00 P. M.
YORK RIVER SERVICE.
11 P. M. Daily. Local for West Point.
11 P. M. Daily except Sunday. Steamer train to West Point, connecting for Baltimore. (Parlor Car.)
11 A. M. Daily. Local to West Point.
Trains Arrive in Richmond.
from the South: 7:00 A. M., 8:10 A. M., 5 P. M., 7:55 P. M., daily, and 8:40 A. M., except Sunday.
from West Point: 8:45 A. M., except Sunday and 9:40 A. M., and 6:15 P. M.
MAGRUDER DENT, D. P. A.,
East Main Street, Phone 1141, Room 212

loves. But you can in one particular follow God's example. You can rest after six days' labor as God rested after His six days' labor.

God made it a rest day for servants as well as masters, for clerks as well as owners, for storekeepers and automobile drivers and barbers and cooks as well as farmers, and for flagmen as well as railroad presidents. Therefore, woe to the man who takes away the Sabbath rest from his servants or helpers. One might almost wish that the railroad men had struck for a Sabbath day. Men's eyes are becoming blind as to what is necessary and what is not. They can be-fuddle you with reasons and engulf you with arguments as to why such and such things are necessary. I wonder if their arguments will stand the fires of the judgment day? Will the Lord of the Sabbath accept their picaune reasons?

A third characteristic of the Sabbath is that it is a day of worship. It is a holy day, and not a holiday. It is a sacred day. God has reserved it and our activities through it to Himself. It is God's holy day. In it we are not to do as we like. We are not to fritter the time away. It is not a day of dreaming nor is it to be idled away. Our minds are to dwell on holy things that day. During the week we do not have much time for thinking of holy things. The cares of the present press so close that we cannot think of the eternal. But God has provided a day so that we may find relief from all of this in a day's thinking about God and eternity. It is a day for meditation. It is well for a man to stop and think once in awhile. It is well for him to consider who he is and where he is going. If more of us used our Sabbaths for this I think we would do differently. It is a day for worship. Man needs communion with God. We need to worship Him. And it is a day for parents to teach their children to worship. How can parents teach their children the things of God if the children are in the road all day? How can the mother teach the children if she is in the kitchen all day? The responsibility for teaching the children is upon the parents. Parents, God gave those children to you, not to the Sunday-school teacher or to the day-school teacher, but to you, and you are responsible for their teaching.

The last characteristic of the Sabbath that I shall mention is that it is a type of eternal rest. A type is a picture. Joseph was a type of Christ, for he was a picture of him to us in so many points. The Sabbath is a picture of eternal rest.

It is a picture of that time when Sabbath ne'er shall end.

"O land of rest, for thee I sigh.
When will the moment come
When I shall lay mine armor by
And dwell at peace in thee?"

There will be a time when there is no more care or sorrow, or toil or labor, or death, and the Sabbath rest and worship looks forward to that time.

The Sabbath looks backward to man's creation and forward to man's eternal destiny. It looks to the beginning and to the consummation. The rest of the father and mother and children in the home on the Sabbath is a foretaste of that rest in the New Jerusalem that never shall end.

In view of these characteristics, the Sabbath is binding upon all men everywhere. Nothing can excuse a man from keeping pure and entire God's holy day. May I make a plea for its observance? We must preserve it. A celebrated infidel once said: "As long as the Sabbath stands, as long will the Christian-religion stand." If

IN ANCIENT TIMES

The wise men all came out of the East.

But now we have the wills of many wise men in our vaults.

They have placed their wills here because they desire a safe and efficient administration of their estates and they have confidence in our ability.

Consult us.

RICHMOND TRUST

AND SAVINGS CO.

Main St., 7th
Corner

Capital
\$1,000,000

we would preserve our religion we must preserve our Sabbath.

Officers of the law, I call on you to preserve the Sabbath in this community. Enforce the Sabbath laws. While you will incur the hatred of the evil-doer, you will have the approval of the best people, and, what is more than that, a clear conscience.

Parents, use the Sabbath to train your children. Teach them to zealously guard their Sabbaths.

Church members! Here is a test of your devotion and obedience. The world judges your God by you. It judges your religion by your conduct, and especially your conduct as to the Sabbath. Observe your Sabbath and so conserve the honor and dignity of your religion. "Remember the Sabbath day to keep it holy."

"CHECKED OUT; GONE HOME."

In the United States mail service, when the men arrive from their runs, they are "checked out" and a note made of where they have gone. For twenty years there ran from Kansas City to Denver, Col., a mail clerk. His home was to him the one charmed spot—no other place possessed such attractions; nothing could allure him from it. This mail-carrier was a devout Christian, to whom the church relation meant more than nominal membership. It meant willing service, a surrender of time, talents, money, all; and it brought him, as it will to anyone, large returns.

Not many days ago the mail clerk came home sick. He rapidly grew worse and passed away in a brief two days. Not, however, without thought and preparation, because the mail clerk knew that some day, some time, he must face the great change.

Strange that so many of us rush on through time and give the supreme thing no consideration. The Old Book keeps hanging out red-light signals. Idly passing them by, they are gone forever.

But what of our government mail clerk? The day of his funeral came. Loving friends were there to pay a last tribute, to tell of his love of home, his duty well performed, and to laud his clean, virtuous life. Flowers were profuse and his casket was literally covered, when his associates in the railroad service, came bearing an offering of white roses, across the face of which this line stood boldly out, so all could read: "Checked out; gone home."—The Christian Herald.

A KOREAN OPINION OF AMERICAN CHURCHES.

This is what Dong Sung Kim says of church-going in his "Oriental Impressions in America":

"Along with our wonders and sur-

prises, we came to one place where we were quite disappointed. We used to attend, in our homeland, a full prayer meeting with as many people present as there were on Sunday, but here in America just a handful of faithful few turned out for this mid-week service. At the first prayer meeting, our pastor told us that he had the largest prayer meeting in the State, although the crowd was quite small. Yet this pastor was such a wholesome and lovable man of great power. He was among the choicest of the leaders of his State, yet he was unable to pull the people out to a mid-week prayer meeting.

"Once, in a church, on our travels, we took the last seat in order to get out sooner, but we did not succeed, for some one followed us out, shook us by the hand and bid us come back again. This was an unnecessary invitation to us. The moral is, we are not to go to church because a half-dozen people come around and pat our backs and ask us to come back. We should attend church because our conscience directs us to do so."—World Outlook.

WE ARE EQUAL HERE.

The Duke of Wellington once took part in the Lord's Supper in a country church. A poor countryman entered the church and walked down the aisle, taking his place at the table next to the Duke. One of the pew-openers touched the old man on the shoulder and whispered to him to wait until the Duke had received the bread and wine. The Duke heard the whisper. He took the old man by the hand and prevented him from rising; then he said: "Do not move; we are equal here." At the Lord's table we are all God's children, and He does not think whether we are rich or poor. We are just children.

FROM THE RECORD OF CHRISTIAN WORK.

There are 1,500 Chinese in Montreal, of whom about 1,000 are under Christian influence. Three hundred are members of the Y. M. C. A.; 100 communicants of the John Knox church. There are more than 250 Chinese Sunday-schools in the city.

The Ceylon government has granted the Y. M. C. A. a site worth \$150,000, in the center of the business district of Columbia.

Mr. Phelps took charge of the Kyoto Y. M. C. A. in January, 1905. Then there was but one building. Now there are ten, including the City Association plant, the Imperial University Club-house and hostel, the Government Medical School hostel, three other hostels, secretarial residences, etc. The membership has gone from 180 to a round 1,000.

INCORPORATED 1832

EIGHTY-FOUR YEARS

Eighty-four years in the confidence of this community. Those who favor HOME INSTITUTIONS can be accommodated with absolute security and prompt attention by

OUR HOME COMPANY

The Virginia Fire & Marine Insurance Co.